

The Eclectic Theosophist

NO. 50
Jan. 15, 1979

FOLLOWING THE BLAVATSKY AND POINT LOMA TRADITION

ISSUED BI-MONTHLY BY POINT LOMA PUBLICATIONS, INC.

Subscription (6 issues)
\$2.50; foreign \$3.00

P.O. Box 9966 -- San Diego, California 92109

Editors: W. Emmett Small, Helen Todd

Per Copy 50c

THE REAL UNITY

The last decades have shown a remarkable drawing together of Theosophists—not in the signing of papers or outer ceremony indicating a single synthetic organization or Society; but in appreciation and dedication to Theosophical teaching: its study, its clarification, its exposition and the honest effort to exemplify that teaching in living. That is where the real unity lies among all members of the great Theosophical Movement.

Voices that persist in crying that there is no communication among Theosophists of various branches of the Movement, that even intransigence and enmity lurk among its ranks towards those of other groups, are dead wrong. Such wearisome talk, even when well intentioned, is a setting up of straw men for the idle purpose of knocking them down. It ignores sterling accomplishments and exaggerates out of proportion divergencies which are made to appear as cumbrous demons preventing any kind of progress. The fact is that allegiances to different leaders or branches of the Movement, even if a dozen of them, are completely secondary and relatively unimportant to the larger issue of dedication to the Idea, the Teaching. In truth, such divisions perhaps provide practical checks and balances readily perceived today as helpful rather than detrimental, and indeed aid in preserving that freedom of thought and speech which should be welcomed as legitimate in all theosophical programs.

Let us take a quick over-all look at the theosophical scene, selecting for the moment only that aspect represented by its publications of quite recent years.

—This year or next will see the publication by Vasanta Press (Theosophical Publishing House, Adyar) of what may well be considered in future the standard two-volume edition of HPB's great work *The Secret Doctrine*. It will become part of the *Blavatsky Collected Writings*, as is HPB's *Isis Unveiled*. Another volume of BCW is also expected this year, the editor, Boris de Zirkoff, tells us, thus bringing to No. 12 that invaluable series.

—That other great theosophical classic, *The Mahatma Letters*, is now widely read through the Movement. The 3rd edition (1962), edited by Christmas Humphreys and Elsie Benjamin, has been published by Librairie Adyar, Paris (1972); a Spanish translation of the original edition made by Alvaro Araujo and Mario F. Mendez (1968) is published by Editorial Orion, Mexico City; and a German translation (arranged in chronological order) by Dr. Norbert Lauppert, is issued

by Adyar-Verlag (Graz, Austria). Also Theosophical Publishing House (Wheaton) has published a *Reader's Guide to The Mahatma Letters* by Virginia Hanson and George Linton; and Theosophical University Press (TS International, Pasadena) publishes Margaret Conger's *Combined Chronology For Use with the Mahatma Letters and The Letters of H. P. Blavatsky to A. P. Sinnett*.

—The following important abridgments of HPB's works have also been published: *An Abridgement of 'The Secret Doctrine'*, edited by Elizabeth Preston and Christmas Humphreys (Theosophical Publishing House, London, 1966); *Abridgement of 'The Key to Theosophy'*, edited by Joy Mills (Theosophical Publishing House, Wheaton, 1977); *Abridgement of 'Isis Unveiled'*, edited by B. R. Mullik (Vasanta Press, Adyar, 1978).

—Foreign translations of standard theosophical works now include: *The Stanzas of Dzyan*, recently translated into Italian by M. L. Kirby; a Portuguese translation of *The Secret Doctrine* by Raymundo Sobral; both a German and a Russian translation of the Preston-Humphreys' abridgement of the *S.D.*; a Spanish translation of the same in South America, and, we were told a few years ago, an Israeli translation was "to appear soon."

—In addition to the constant dissemination of W. Q. Judge's *Ocean of Theosophy*, the Theosophy Company (United Lodge of Theosophists, Los Angeles) has been producing its series of excellent booklets of HPB and WQJ articles under topical subject headings for convenient student handling.

—The three volumes, *Reincarnation: An East-West Anthology* (1961), *Reincarnation in World Thought* (1967), *Reincarnation: The Phoenix Fire-Mystery* (1977), compiled and edited by Joseph Head and S. L. Cranston, have been welcomed world-wide.

—*Introduction to Esoteric Principles* by William Doss McDavid, Ph.D., is an important addition to literature emanating from TPH, Wheaton (The TS in America, Adyar), by its Department of Education. Of some years'

MEDITATIONS—10

Have perseverance as one who doth for evermore endure. Thy shadows live and vanish; that which in thee shall live forever, that which in thee *knows*, for it is knowledge, is not of fleeting life: it is the Man that was, that is, and will be, for whom the hour shall never strike.

—H. P. Blavatsky, *The Voice of the Silence*

standing also are the books published by Wheaton of Geoffrey A. Barborka, such as *The Divine Plan* and *The Mahatmas and Their Letters*; by Harry Benjamin: *Everyone's Guide to Theosophy*; Sri Krishna Prem's *Initiation Into Yoga*, and Gordon Plummer's *The Mathematics of the Cosmic Mind*.

—Co-operation is shown by co-publication (1977) by TPH Wheaton and Point Loma Publications of G. de Purucker's *Golden Precepts*; and of Leoline L. Wright's *Reincarnation: A Lost Chord in Modern Thought*, one of P.L. Pubs. 12 Theosophical Manuals. Another of that series, Helen Todd's *Psychic Powers*, was also co-published by TPH, London, and P.L. Publications.

—Works by G. de Purucker by both TUP Pasadena and P.L. Publications, have continued to come off their respective presses with recent important additions, *Man in Evolution* and *Fountain-Source of Occultism* (G. de Purucker), and *The Path of the Mystic* (Katherine Tingley) issued by Pasadena; and *Wisdom of the Heart: Katherine Tingley Speaks* and (about KT and GdeP and others), *California Utopia, Point Loma: 1897-1942*, from the Point Loma press.

—The major works of both the just mentioned writers have been over the years translated into German by Emmi Haerter and Mary Linné. In Italy there have been recent translations of GdeP's *The Mahatmas and Genuine Occultism* and *Clothed With the Sun: the Mystery-Tale of Jesus the Avatâra*. The latter has also been translated into Dutch and printed by I.S.I.S., The Hague. They have also reprinted the first edition of HPB's *The Voice of the Silence*. And just as we go to press we have received word from them that they have published a Dutch translation of *H. P. Blavatsky the Mystery* by G. de Purucker in collaboration with Katherine Tingley. The Finnish translation of *Golden Precepts of Esotericism* was republished in 1978, another example of co-operation between the TS (Adyar) and Point Loma Publications.

—And not least, in defence of HPB have been outstanding monographs and works of careful documentation: Adlai Waterman's *Obituary: the 'Hodgson Report' on Madame Blavatsky: 1885-1960*; Victor Endersby's *The Hall of Magic Mirrors*; and Iverson L. Harris' *Mme Blavatsky Defended*.

We have said enough, we believe, touching only on this one segment of activity, to show the basic accord among all theosophical groups. Limitation of space prevents mention in this brief review of current theosophical periodicals which now ring the world in many languages. With growing vigor we find in them articles of solid theosophical import, informative, educational, often challenging and inspiring. With some special emphases we do not, nor are we called upon to, agree, remembering HPB's words that diversity of opinion "its many other ugly features notwithstanding" keeps the Society "a living and a healthy body." Above all, however, we recognize the right of all to search for Truth, the right to be devoted to theosophical ideals,

the right to speak out strongly in support of these; and we gladly point to what, at least to us, appears to be a generally more faithful adherence to that basic Teaching enunciated a hundred years ago by HPB as the Messenger of those Masters who are the karmic founders of this great Movement.

We trust that these aims, to which our own *Eclectic Theosophist* is dedicated, have been made clear in our eight years of publication, and will be shared by many today. That which truly unites all Theosophists, it seems to us, is study of the Teachings. We believe in their beauty and their strength and the terrible need for them in the world today; and we believe that the vitality of any section of the Theosophical Movement lies in an understanding of those teachings, a determination to give ever truer exposition of them, and, above all, in a steady effort to live them.

—W.E.S.

A KNOWLEDGE EVOKED FROM WITHIN

KATHERINE TINGLEY

Extract from *The Wisdom of the Heart: Katherine Tingley Speaks*, Ch. I, *Nature the Mighty Mother*.

Godlike qualities lie sleeping within us, the spiritual things that mark us immortal. For here within the heart is the Kingdom of Heaven, and the only recompense a man needs is to become aware of his own divinity. It is there, a creative power within us, by whose virtue he who has patience to endure and work shall behold the fruit of his efforts—the human family glorified and brought to the goal his heart tells him may be reached. An order of life shall yet be established by those who have gone through the schools of experience, birth after birth, round after round, until they lifted themselves out of the strain and sorrow. Their building will be of a new kind, a type of civilization higher than anything we have read or imagined. The minds of men will expand in the atmosphere of universal brotherhood; earth will give up its secrets and the stars declare the mighty mystery of their lives; things of old unheard of will come from the hearts of men; we shall hear the answer to the pleadings of the advance-guard. . . .

There is no limit to the possible expansion of human life and the growth of the Soul. The Soul is not a thing to be set aside and as it were locked up for awhile and brought out on occasions. It is that nobler part of our nature that rises to every situation and meets it with patience and courage; it is the power that often sweeps into a man's life unaware and carries him out beyond all brain-mind thought into the great broad road of service. It must be given breadth and scope and the large environment it demands. The knowledge of it comes not in any world-startling or magical way, and is not to be purchased save by the surrender of a man's passionate and lustful nature to the God within. It is a knowledge that steals upon us in the quiet of the night-time and in all our peaceful moments, when we serve our fellows and ask for no

reward but the glory that shines through the silence in him who has done his utmost, and the peace of mind that is for those who are striving. Through our smallest actions it may enter, when we are at our best and in love with what is truest and noblest, when we are in despair yet cling to our high ideals and dreams. Something comes home to us then and we say, *This will of mine is free that now but wavered and was surrounded and oppressed; I can look with perfect trust into to-morrow and into eternity.*

It is a knowledge that must be evoked from within. Each must earn it through his own efforts. It cannot be conveyed in words; the greatest of seers could not explain it, nor the greatest of orators make it clear. Each must find within himself the light and the key, the fire and redemptive stimulation, making his mind free and receptive as the flowers to the sunlight. But let a man seek it for his own sake, and all his efforts will amount to nothing. He must do it for the salvation of the race, aware that there is no separateness on the inner planes; that we are all brothers and our brothers' keepers, and that not until we get real knowledge of the inner self in our selves can we interpret our other selves, our fellowmen. We must understand the delicate and intricate interaction and functioning of the different parts of our own being.

AT THIS TIME OF THE YEAR

G. DE PURUCKER

Extracts from a lecture given April 8, 1930, in the Temple, Point Loma, California.

The Mysteries of Antiquity were celebrated at various times of the year: in the spring, in the summer-time, in the autumn, and at the winter solstice. But the greatest was that which was celebrated in the winter-time, when the sun had reached his southernmost point, and, turning, began his return-journey northwards.

Beginning with the winter solstice, on December 21st, these most sacred of the ancient Mysteries began. Therein were initiated certain men who had been chosen on account of having perfected a certain preliminary period of training: chosen to go through initiatory trials for the purpose of bringing out into manifestation in the man the divine faculties and powers of the inner god.

Two weeks were passed in this cycle of training or of initiation; and on the 6th of January, later called Epiphany (a Greek word which means 'the appearance of a god'), celebrated even today in the Christian Church: on that day came the supreme moment in the ancient crypts of initiation, when the aspirant, having successfully passed through the preliminary trials, was brought face to face with his own inner god.

If he withstood successfully the supreme test, he was suddenly suffused with splendor, with light which shone from him, so that he stood there radiating light like the sun. His face shone brilliantly; back of his head was an aureole of splendor, and he was said to be "clothed with the sun". This splendor is the Christ-light, called

in the Orient the Buddhic Splendor, and is simply the concentrated spiritual vitality of the human being pouring forth in irradiation. The 'Christ-sun' was born. . . .

At this most sacred time of the initiatory cycle was born the Christ, to use the mystical phraseology of the primitive Christians; and, using the phraseology of the Greeks and Romans from whom the Christians adopted and, alas! adapted, the idea, on that supreme day was born the mystical Apollo—to give the mystical name given to the man so raised; and in the Orient it was said that a Buddha was born. . . .

The Theosophist looks upon this season with reverence and awe, for he knows that in the proper quarter some human being is undergoing the supreme test, and that if successful, if he is 'raised,' if he can raise his own personal being into communion with his inner god and hold it there, so that he becomes suffused with the divine splendor, a new Christ is born to the world, a Teacher of forgiveness, of compassion, of almighty love to all that is.

CAN THEOSOPHY BE PROVED?

JAN MOLIJN

Theosophy has been described as the formulation in human language of the nature, structure, origin, destiny and workings of the Kosmic Universe and of the hosts of beings which compose and inhabit it. Theosophy is based on three fundamental propositions which H. P. Blavatsky has stated in *The Secret Doctrine*. Very briefly they postulate (1) the existence of the Boundless; (2) the periodic appearance and disappearance of universes; (3) the fundamental identity of every being, every thing, with the Boundless.

It is obvious that these three postulates cannot be proved scientifically, any more than the existence of God. It is a great help that in his *Fundamentals of the Esoteric Philosophy* Dr. G. de Purucker went so thoroughly into the seven keys to the above postulates. In India these keys are known as the Sapta Ratnâni i.e., the Seven Jewels (of Wisdom). A few of the best-known keys are karma, reincarnation, cycles and evolution, which are especially related to the second proposition. These keys explain and are complementary to each other. They embrace the philosophical elements of all that mankind once knew, knows now, and can know in the future; they are the various facets of the One Truth.

Now we come to the question whether the teachings of Theosophy can be proved and whether they can be tested by ourselves. This question has been particularly evoked by the complete formulation of the first fundamental proposition which reads: "An Omnipresent, Eternal, Boundless and Immutable PRINCIPLE, on which all speculation is impossible, since it transcends the power of human conception and could only be dwarfed by any human expression or similitude. It is

beyond the range and reach of thought." All who read this text attentively may be inclined to ask themselves: If this postulate is unknowable and inconceivable, how could H.P.B. have had experiential knowledge about it? Fortunately, she has herself solved this problem in *The Voice of the Silence* which she has translated and annotated. This booklet contains the following pertinent passage: "Having become indifferent to objects of perception, the pupil must seek out the Râjâ of the senses, the Thought-Producer, he who awakes illusion. The Mind is the great Slayer of the Real. Let the Disciple slay the Slayer."

This is no doubt a tall order. Yet, the above Principle is possibly cognizable to those who have slain their minds, i.e., to those who are no longer prone to the illusions of Mâyâ. And there is the added difficulty that we do not know what exactly H.P.B. meant by 'Mind' (which must be a translation of the corresponding Senzar term), a term of many meanings in the several schools of philosophy (cf. also Susanne Langer's book *Philosophy in a New Key*). But since 'mind' is said to slay the Real—and H.P.B. previously uses the term 'thought-producer'—we may probably infer that 'mind' may be equated with the thinking faculty, also because, as Rohit Mehta says in his booklet *Creative Silence*, "on the plane of thinking invariably a two-fold activity is taking place: it could be indicated as the projections of the conscious content of our thoughts, and the associations of our unconscious." A well-known example is the following: To mistake a coiled rope for a serpent is laboring under an illusion, because the rope is not seen to be a rope. The notion 'serpent' is projected onto the rope, and therefore we see what we have ourselves projected, not the real thing. But why does one project the notion of a serpent? This projection no doubt originates from unconscious associations including fear. If the thinking faculty throws a veil over the physical world, how much more does this apply to the immaterial world!

It will be evident now why H.P.B. calls our thinking faculty the "great slayer of the real". So, if a spiritually-minded person should strive to 'slay the slayer', he will have to prevent his mind from forming associations and projections. The road to reach this objective is shown by HPB in the various chapters of *The Voice of the Silence*. All this at any rate clearly shows that eliminating the activities of our intellect and emotions—in order to see Reality—is a well-nigh superhuman task, which includes the elimination of our dependence on the pairs of opposites and on the illusions of time, space, and causality.

Also various mystics in East and West repeatedly have pointed to the necessity of transcending emotions and intellect. Their ideas are admirably explained in W. T. Stace's book *The Teachings of the Mystics*, from which I abstract a few concepts. William James suggests that our normal, rational consciousness as we call it, is but one special type of consciousness, whilst all about it there lie potential forms of consciousness entirely different. In order to have a name for our 'nor-

mal' consciousness Stace calls the whole structure—including sensations, images, concepts and their attendant desires, emotions and volitions—our sensory-intellectual consciousness. Now the mystical consciousness is quite different from this; it is destitute of any sensations at all nor does it contain any concept or thoughts. Accordingly it cannot be described in any human language. That is the reason why mystics say that their experiences are inexpressible.

The central characteristic in which all fully developed mystical experiences agree, is that they involve the apprehension of an ultimate non-sensuous unity of all things, a oneness, or a ONE to which neither senses nor reason can penetrate. It is the pure unitary consciousness. It is undifferentiated unity, beyond space and time. This is an exact confirmation of HPB's statement about the eternal, boundless Principle of the first postulate of *The Secret Doctrine*.

The foregoing has shown clearly that this postulate cannot be conceived of in any direct manner. But since there are an infinite number of finite things in the universe, we may draw the conclusion—on the basis of the Hermetic axiom 'as above, so below'—that since 'below' every atom, man, solar system is an organic unity, 'above' there will be an All-Unity, though we cannot know this experientially.

The case is quite different, however, with the occult teachings such as karma and reincarnation—which are related to the second fundamental proposition—the truth of which we can experience somehow even in our daily lives. These teachings form an uninterrupted record covering thousands of generations of Seers whose respective experiences were made to test and to verify the traditions passed on orally by one early race to another of the teachings of higher and exalted beings who watched over the childhood of humanity. No vision of one adept was accepted till it was checked and confirmed by the visions of other adepts, and by centuries of experiences (*The Secret Doctrine*, I, 272-73).

However, since most of us are not initiated seers, and hence cannot experience the truth of occult teachings by direct means (i.e. by becoming) it is pertinent to ask whether there is not a method by which the truth of these teachings can be tested indirectly, i.e., whether we can ourselves check, say, if the teaching of reincarnation is a fact. This is indeed the case. Beyond our conscience, beyond our senses and our intellect, there is our spiritual intuition, though it is still relatively undeveloped in most human beings. This intuition is the voice of our Monad, our divine Self, which, Theosophy states, reached the human stage aeons ago and now possesses all experiential knowledge which each of us still has to acquire in the course of numerous future incarnations. No wonder that Clement of Alexandria once said: "Know yourself, and you will know God." The only real proof of an occult truth lies in the perception that our doubt subsides and certainty dwells in our heart—proving that there is an intuitive understanding or inner consonance between our ordinary consciousness and the Source of our own inner Wisdom.

The deeper we penetrate into the universal theosophical truths and the more sincerely we live up to them, the stronger will become our conviction that firstly we form a unity with all mankind, and secondly that we are entitled to deeper knowledge only if we use it not exclusively to solve our own problems, but primarily to help our fellowmen in finding an answer to *their* questions of life and death.

AND WE QUOTE . . .

Ambassadors for Theosophy

We are all ambassadors for Theosophy and an ambassador must know his country well if he is to represent it effectively. For us our country is the vast field of the teaching that flows from the Ageless Wisdom and there is no member, old or new, who has not, as his dharma and his duty, to give time and effort to this study—not just for his own enjoyment but so that he can pass it on. “Learn that you may teach,” said one of the Elder Brothers. “Acquire spiritual knowledge and strength that the work may lean upon you, and the sorrowing victims of ignorance learn from you the cause and remedy of their pain.” (*M.L. Series 1, p. 19*)

An ambassador must also take the trouble to know well the country to which he is accredited, otherwise his mission is unlikely to be a success. For us once again, the country to which Theosophists are accredited is nothing less than the world itself. We must go out to the circumference bearing, offering and sharing the gifts of the center—nothing less—and valuable, even priceless, they can be when we have made that center real to ourselves.

—John B. S. Coats, extract from Presidential Address to the 102nd Annual Convention of the T.S., Adyar, December 26, 1977, reprinted from *The Theosophist*, January 1978.

Darwin Not Enough

In the years following the publication of *The Origin of Species*, H.P.B. was the first person to aggressively argue the case for a transphysical element in evolution against the rising Darwinian consensus. . . . Buried in the sprawling bulk of her two major works (*Isis Unveiled*, 1877, and *The Secret Doctrine*, 1888) there lies, in rudimentary form, the first philosophy of psychic and spiritual evolution to appear in the modern West. Her effort, unlike that of the Christian fundamentalists, was not to reject Darwin's work, but to insist that it had, by its focus on the purely physical, wholly omitted the mental, creative, and visionary life of the human race; in short, it omitted *consciousness*, whose development followed a very different evolutionary path. Darwin simply did not go far enough; his was not a big enough theory to contain human nature in the round. As H.P.B. put it: “Darwin's starting point is placed in front of an open door. We are at liberty with him either to remain within, or cross the threshold, beyond

which lies the limitless and the incomprehensible.”

—Theodor Roszak, *Unfinished Animal* (see this quote and comment on it in *Theosophy*, ULT, Los Angeles, December 1978, “Cycle of Self-Discovery”).

Discovery—Within

There is a sunrise trail to the birth of the spirit. In fact, it is no trail at all, but rather the going within: being quiet, letting go of the things and of the thoughts of the world, allowing the spirit, *which is there*, to shine forth. And it will.

At first, perhaps, as a feeling of love and of joy. Then, as time and repetition give it strength, this feeling increases until it seems almost too much—a sun caught in the flesh, a radiance filling the mind, the heart, and the soul. But gradually the body adjusts to accommodate its presence—if one does not turn back to the old life so the glory fade away.

He who sustains it, discovers his world made anew; understands, for example, and accepts, the role he himself has chosen to play in this life. Losing the yearnings of the personal self, he now sees members of his family, associates, even strangers, as brothers: their needs as important to him as his own.

Is his life changed? He continues to follow the path of his duties, yet there is a difference. For once the spirit is ‘discovered’, its influence rays as a sun upon every aspect of one's life.

—Eloise Hart in *Sunrise*, November 1978

"THE WRITING OF THE SECRET DOCTRINE"

Reprinted from ‘On the Lookout’, *Theosophy* (ULT, Los Angeles), November 1978.

Under the title of *Rebirth of the Occult Tradition*, published in 1977 by the Theosophical Publishing House in Adyar, Madras, India, Boris de Zirkoff, editor of H. P. Blavatsky's *Collected Writings*, has put together the story of the writing of *The Secret Doctrine*, gathering information from diverse sources, including statements by H.P.B. and her various helpers, on the composition of her major work. The publishers announce that this material will be the “Historical Introduction” in a two-volume edition of *The Secret Doctrine* scheduled to appear in 1978.* It seems likely that this edition, to be issued by the Adyar Society, will be a faithful reproduction of H.P.B.'s original edition, since Mr. de Zirkoff ends by saying that the Theosophical Society “should preserve inviolate that body of ‘direct teachings of the Secret Doctrine’ which have been entrusted to its care by the real Founders of the Movement—the Adepts of the trans-Himalayan Brotherhood.”

Of particular interest in this preliminary publication of Mr. de Zirkoff's introduction is a section on the third and fourth volumes of *The Secret Doctrine*. The writer

*Final publication date will be Spring 1979.—Eds.

presents six separate statements by H.P.B. (all from the original edition) concerning these two additional volumes, in one of which she says that they are "almost completed." Statements by others associated with H.P.B. generally confirm what she has said, but there is also some contradictory testimony. Mr. Judge gave evidence of knowing the contents of the third volume, "not yet printed", as he said, while Annie Besant interviewed years later in 1926, told a Canadian journalist that she had never seen the manuscripts for the third and fourth volumes and did not know what became of them. She said that she compiled the contents of the third volume (published in 1897) from "a mass of miscellaneous writings" found in H.P.B.'s desk after her death. While there were those who said they had seen the manuscript of the third volume, no one offered an explanation of what became of this material, or the incompleting fourth volume. Mr. de Zirkoff concludes this discussion by noting that the mystery of the existence and whereabouts of the material for the third and fourth volumes still remains a mystery. His careful scholarship should help to put an end to pointless speculation or careless guessing concerning a matter on which H.P.B. said what she thought was advisable or necessary, and no more.

Search and Find

A note for those who have our recent publication: *Search and Find: Theosophical Reference Index* (compiled by Elsie Benjamin): From time to time we shall be adding words and references which Mrs. Benjamin lists in her monthly *Bulletin* which can be written in on blank pages provided in this study-book. Here is the first list from *Bulletin* No. 388, Dec. 1978-Jan. 1979. —Eds.

1. *H.P.B. Speaks*: (in Key to Index References) add: by Jinarājadāsa
2. *Bhagavad-Gītā*: authorship of, ML 275, Let. 48
3. *Browning, Robert*: "There is an inmost center", fr. 'Paracelsus' Prem, YGB p. 8 quoted
4. *Crucify*: attached to, not nailed to cross SD II 558
5. *Freewill*: godlike, inherent inseparable attribute of Monad ET II 857
6. *Hesiod*: Adept and mystic of Antiquity, like Plato and Pythagoras SD II 530
7. *Hylo-Idealism*: ally of materialism BCW VIII 93 *et seq* limits whole universe to limitations of grey matter of brain BCW IX 140
8. *Holozoism*: highest aspect of Pantheism, demands absolute divine thought SD II 158
9. *Nārada*: full explanation of, FSO 689 *et seq.*
10. *Pets*: keeping of, why harmful to them ET II 821fn
11. *Sūtrātman*: ET II 801, the spiritual-intellectual consciousness stream

A VISIT WITH THE DALAI LAMA

ROSEMARY VOSSE

Extracts from a report (in *Maitri*, No. 4, South African Buddhist quarterly) by the Secretary of The Tibetan Friendship Group in South Africa, who had been invited to attend an international conference on Reincarnation at Assisi, Italy, at the beginning of last March, and then went on to India and Nepal.—Eds.

... Then on, via Bombay, Delhi, to the Tibetan settlement at Tashi Jong in the Himalayan foothills, where Choegyal Tulku the artist and his friend Kunga live. Many were converging on that beautiful spot with the golden-yellow temple on the steep hillside above the little grey houses of the lay community. Preparations were being made for the annual Lam Dances and Choegyal's time was taken up rehearsing the young and older monks, beating time with two enormous cymbals, as they went through their movements on the square before the temple. Grey skies brought rain and hail, sending all to take shelter in the simple dining shed. But on the day that the dances were to start, gone were the clouds; the long horns of the Lamas ringing out in the early starlit morning heralded a series of sunny days—Indian magic once again.

A cream colored awning decorated with traditional 'Infinity of Love' knots and with blue-hanging borders was erected and taken down each day to protect dancers and musicians. The three incarnate lamas—a small boy of 10 in the center—sat on higher seats and the dancers streamed in and out of the temple, moving slowly up and down the steps in time with the strange music, punctuated by the deep boom of two hanging drums.

Families from the village and neighborhood, both Tibetan and Indian, settled on the piles of stone and building sand surrounding the space—new buildings are being erected to catch up with the needs of the expanding community. Visitors from the U.S.A., Norway, Germany, France, Great Britain, and an Italian film team, headed by Namkhair Norbu Rinpoche of Naples, which was making a film on Tibetan medicine—the scene was colorful and lively

The Ven. Rigo Tulku of the Nyingamapa Center at Bir brought a party of little monks to see the dances and pressed me to come back with them for a flying visit. The jeep journey up the beautiful valley was memorable for a golden sunset. They are building a new monastery at Bir and the head Lama, Ven. Paltul Jampal Rinpoche, had come to perform the consecration ceremony for the new piece of ground. The high snow mountains in the background and the pure mountain air made the spirit rejoice

Friday March 24th found me sitting in the bus to Dharamsala, the high mountain village where His Holiness the Dalai Lama has established a center, sometimes referred to as 'Little Lhasa' . . . McLeod Ganj, highest section of steps-and-stairs Dharamsala, is reached by a zig-zag road up a precipitous hillside. Nora, a new friend from Louisiana, led me to the Tibetan hotel, where we shared a room at about 45 cents a night. It

overlooked the main street, a narrow thoroughfare busy with pedestrians. On the other side was a handsome chorten of gleaming white and gold, with rows of prayer wheels on either side that were being moved continually by the passers-by. A big prayer wheel, each turn of which was accompanied by the ringing of a bell, was housed in a white building of surprisingly Egyptian style architecture. The ping-ping of the bell continued for some time after we had settled down in our sleeping-bags, and in the dawn light early passers-by reminded us that the Wheel of the Sacred Law must be kept in motion continually.

It was a pleasant walk in the sunshine along the road leading to the temple and residence of H. H. Dalai Lama. Various exotic trees and a few early wild flowers grew on the steep slopes up and down either side. Beggars, many of them lepers with stumps for fingers, await the devout pilgrim at strategic points; it is well to arm oneself with small coins to satisfy the wanting of all—a rupee (about 10 cents) can go a long way. The beggars are a powerful reminder of the fact that all our suffering stems from craving. *Kâma* (desire) is the weakness we have to eradicate gently and perseveringly from our system.

Two armed, turbaned guards stood under the Chinese style gateway to the residence, but they did not present a challenge, allowing me to walk across to a telephone communicating with the office. A message was relayed along the line that someone called Rosemary from South Africa would like to see His Holiness. It was all very simple: no ceremonies, no removing of shoes, as we do at 'Watersedge'! I presented my 'Katha' ceremonial scarf, and explained my origin and work for the Tibetans and for brotherhood among mankind. His Holiness was amused at my mixed background, Italian, English, Scottish, Dutch, South African. "You are very impure," he laughed, sharing the joke with his secretary. I showed him a copy of my pamphlet 'Koeksister', explaining the symbolism of White, Black and Colored South Africans all intertwined to make one delicious whole, and he asked a number of questions, showing that he was well informed about the situation in our country. Afterwards his secretary offered me tea and introduced himself as one of the ex-students at Sanskrit University, Varanasi, whom we helped when he was planning to compile a dictionary. He showed me a photo of the lady in Durban who had sponsored him. Altogether a delightful experience. On parting he gave me a copy of the talk given by His Holiness during his visit to Europe in 1973

ITEMS of INTEREST

Point Loma Publications, Inc. and 1979

Last year Point Loma Publications published: *California. Utopia, Point Loma: 1897-1942* by Emmett A. Greenwalt; *Search and Find: Theosophical Reference*

Index (following the Blavatsky Tradition), compiled by Elsie Benjamin; *The Wisdom of the Heart: Katherine Tingley Speaks*, compiled and edited by W. Emmett Small. The first is a historical survey of what constituted the Theosophical Headquarters at Point Loma, its aims and objects, its difficulties and its accomplishments, and that of its Leaders and many supporters. The author is professor emeritus (History), California State University, Los Angeles. The second is a long-awaited theosophical index covering a wide arc of inquiry, responding with reference to actual questions sent by those taking a Theosophical Correspondence Course given by Elsie Benjamin, former private secretary to Dr. G. de Purucker and Secretary now of Corresponding Fellows Lodge in England. The last book is a collation from the many lectures, writings and instruction of Katherine Tingley during her 33 years of leadership of the T.S. (Point Loma). To the many, to whom she has remained practically unknown, this compilation should prove of revealing interest and is considered historically important.

Now, facing the new year of 1979, plans include the publication of the second volume of the collected writings of William Q. Judge. Contents include Judge's many articles first published in *The Irish Theosophist*, *Lucifer*, *The Theosophist*, *The Theosophical Forum*, *The Vahan*, *Reports of the World Parliament of Religions*, and other sources. As with the first volume, the compiler and editor is Dara Eklund. Publication date will be late summer or early fall.

Historical Error

In *The Theosophist*, Sept. 1978, appears an article by A. P. Wilkins, "The Occult Student and His Quest." The author speaks of H.P.B. founding the 'Eastern Esoteric Section of Theosophy' with herself as its Outer Head, and adds: "On her early death in 1891 the name was changed to 'The Esoteric School of Theosophy' and Mrs. Besant became its Outer Head." This last statement is in error. Here are the facts, quoted from *William Quan Judge: Theosophical Pioneer* by Sven Eek and Boris de Zirkoff:

"In December, 1888, Judge was in Dublin, Ireland, and there is evidence that he went from there to London and assisted H.P.B. in the formation of the Esoteric Section. (See *The Path*, III, March 1889, p. 393). On December 14 of that year H.P.B. issued a special order appointing Judge as 'the only representative for said Section in America' and as 'the sole channel through whom will be sent and received all communications between the members of said Section and myself (H.P.B.)', and she did so 'in virtue of his character as a chela of thirteen years standing . . .'" (p. 16)

"On May 13th (1891) Judge sailed for London. He attended the Convention of the European Branches of the T.S., July 9-10, under Olcott's chairmanship; Annie Besant had arrived a few days after H.P.B.'s death. It is during that period in London that the Esoteric Section was placed under the joint Outer Headship of

Judge and Annie Besant. Judge returned to the U.S.A. on August 6th." (p. 24)

Canada Speaks

Letters of appreciation have been received at Point Loma Publications' offices from Canada for Gordon Plummer's recent tour of their T.S. lodges and for "the truly spiritual effort made." Joan Sutcliffe (of Toronto) writes: "The Oakville group are studying in earnest now, and one of them has taken up T.S. membership. There is the possibility of a class beginning in Grafton, as a result of the Peterborough visit. Toronto Lodge has come alive..." They all thank Gordon "for the deep Theosophical teaching given, and for the bright spark of fun too."

Corrections Promised in Encyclopedias

Jan Molijn (Heemstede, Holland) came upon inaccurate and malevolent entries about HPB both in Hutchinson's *20th Century Encyclopedia* and in Chambers' *Biographical Dictionary*. Expressing appreciation of the books but disappointment about the entries in question, he sent a copy of Christmas Humphrey's biography of HPB contained in *An Abridgement to The Secret Doctrine*. W & R Chambers Ltd (Edinburgh) responded: "It was extremely kind of you to supply us with such helpful information and we shall use it to improve our article on her in our next edition of our *Biographical Dictionary*." Hutchinson Publishing Group Ltd (London) wrote: "I have read this [biography of Madame Blavatsky] with interest, and when opportunity offers will revise our entry, which is rather inadequate I fear, as well as not being precisely accurate We appreciate your interest in writing to us."

Three-In-One: a New Periodical in Holland

With the new year, the three magazines in Holland (of the Point Loma tradition): *Levende Gedachten*, *Manas*, and *De Gouden Schakel*, will be combined in one and issued as *Het Theosofisch Forum* (*The Theosophical Forum*). From this energetic source we hope to hear regularly in the future.

From Letters Received

Margaret Nowak, Detroit, Michigan.— I am so happy to hear of *The Wisdom of the Heart*. Katherine Tingley speaks to me as no one else does. Her *Path of the Mystic* and G. de Purucker's *Golden Precepts* are my morning companions when I sit down with my wake-up coffee at anywhere from 3 a.m. to 4:30 a.m. I read something from one or the other, sometimes both, of those books, and sit and ponder for a short time, and it is like a joyful reunion with all that is beautiful and good. Then I am ready for my day Two years ago, when I nearly lost my physical life in an accident which left me with a broken neck, broken collar bone, and cracked ribs, and a year of convalescence—I might say that I found the greatest happiness I have ever known through the reading of the

many books that Irene (Stashinski) and Vonda (Urban) sent me. It was as if, at long last, I 'came home', recognizing truth and beauty that was always at the edge of my consciousness through the years of activity and which now came to dwell with me always through every moment of my life, day or night In my own local church Theosophy has helped me to interpret in new, broader, more loving ways some of the Biblical studies, and the ideas I present have been well received.

Alice Eek, Long Beach, California.—Today I received the *Eclectic* and I note that *The Wisdom of the Heart* is now in print. It seems to me to be printed at the right time after the release of the second edition of Emmett A Greenwalt's *California Utopia, Point Loma*. The circular with K.T.'s picture looks very distinctive and, may I say, she looks very beautiful and as I remember her when she spoke at the Grand Hotel in the large lecture hall at Barnhusgatan 4 in Stockholm long ago. When I try to recall the time it seems as though in another incarnation K.T. reigned a long time, and a queen she was to those who understood her work and the difficulties and hardship that crossed her path in her time of leadership. In trying to change human thinking and to turn the mind to new avenues of thought and aspiration she showed great courage and talent. She inspired and drew the attention of crowned heads and persons of status as well as scholars and statesmen.

Emanuel Pekelis, M.D., Jasper, Alabama.—*The Wisdom of the Heart* by Katherine Tingley is a fascinating study. I loved the passage in last *Eclectic* on "daring to be your greater Self." . . . "It may be a child's school, but it takes a man to go through it" [quoting Judge] covers quite a wallop. Paradoxically enough, the deeper one searches for the occult roots of this slogan, the greater become the difficulties in putting this teaching into practice. Obviously one cannot be expected to function above or beyond his physical stamina, intellectual endowment, and spiritual dedication. Therefore that "child's school" is more than the term conveys. There are no graduates in the ordinary competitive sense; anybody functioning 'well' gets his reward. Maimonides spelled it as an insult: "if you live beyond your financial resources you bankrupt yourself; if you refuse to live beyond your intellectual resources of yesterday, you stagnate and die."

CONTRIBUTIONS

The following contributions have been received since our last report and are here acknowledged with grateful thanks: W.R.D., \$100.00; R.S., \$15.00; T.A., \$50.00; L.B.G., \$6.50; D.McD., \$25.00; V.U., \$30.00; S., \$10.00; Anon., \$50.00; D.B.H., \$17.00; R.C., \$50.00; Anon., \$92.16; Anon., \$100.00; D.L.G., \$15.00; J.N.S., \$10.00; J.C., \$70.00; V.U., \$100.00; I.S., \$100.00; Anon., \$100.00; J.C., \$70.00; V.U., \$100.00; I.S., \$100.00; Anon., \$100.00 (for Judge 2nd vol.); Anon., \$20.00; N.A., \$25.00; I.S., & R.B., \$158.70; D.v.d.S., \$25.00 (in memory of John van der Schuur); Anon., \$100.00; Anon., \$20.00; J.J.P., \$100.00, (for Judge 2nd vol.); L.B.G., \$36.00.